لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Sulh 1355—January 1976

EDITOR
M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visitfrom Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the earest Ahmadiyya Mission or direct to :

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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نحمدہ ونصلی علی رسولہ الکریم

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FOUNDER OF THE AHMADIYYA MOVEMENT

A Short Biographical Sketch

— II —

By the late Hazrat Mirza Bashir Ahmad M.A.

The Warrior-Mahdi

The Promised Messiah further claimed that he was the Mahdi promised to appear in Islam during the second advent of the Messiah. At the same time he declared as unfounded and totally erroneous the belief about a warrior-Mahdi prominent among Muslims and that there was nothing in the Holy Quran and the Ahadis to countenance the view. He argued that the belief had arisen due to misconstruction of certain allegorical expressions which are generally used in the context of prophecies. He further observed that a warrior and infidel-killing Mahdi was meant to be the Mahdi gifted with powerful and cogent arguments that would, in a manner of speaking, knell the death-bell of his opponents. He also pointed out that Mahdi and Messiah were not two different persons but two offices of one and the same individual, that as the like of Jesus, the Promised one was the Messiah and as the reflex-mirror of the Holy Prophet

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(peace and blessings of Allah be on him) he was the Mahdi but in essence and in person, the two were one individual, as clearly stated in the *Ahadis* that there is no Mahdi except the Promised Messiah (Vide (1) Izala-iAuham (2) Ayina-e-Kamalat-i-Islam (3) Nurul Haq (4) Haqiqatul Mahdi).

Anathema and Boycott

The explications and arguments offered by the Promised Messiah in regard to the coming Messiah and the Promised Mahdi greatly heartened his followers, simultaneosuly attracting to his camp a part of the Muslims. But the mass of the Muslims intensified their opposition to the Promised Messiah at the instance of their clergy and their divines. The *fatwas* (decrees) of the clergy inflamed mass opinion in the entire land. This anathema issued by the ulema (clergy) was not confined to a verbal pronouncement—it did not stop at terming the Promised Messiah an heretic, it went much further. It laid down that it was unlawful even to greet the Promised Messiah and his followers and to keep any type of contact with them; it prohibited inter-marriages between the general body of Muslims and the followers of Promised Messiah and forbade burial of the dead of the latter in the graveyards of Muslims. These *fatwas* (pronouncements) of a practical nature created dangerous situation in the country with the result that the small group of the followers of the Promised Messiah found themselves in the vortex of a great fury and the little bark of the new movement was buffetted aft and across so severely that it seemed it would soon be swallowed up by the waves. We produce below parts of these *fatwas* leaving out its most offensive terms and vituperations so that readers may be enable to have an idea of the invective the community had to endure during its incipient stage. Leading maulvis declared :

> "The Mirza of Qadian is one of the thirty Dajjals (anti-Christ) foretold in the Hadith and his follwers are the generation of the Dajjal.....Muslims should shun such lying Dajjal and should not treat with him in religious

matters in the manner in which Muslims should deal with one another mutually. Nor should they seek his company nor accept his invitation nor follow him in prayers nor offer his funeral prayer...He and people like him are thieves of faith and are of the Dajjals, liars, accursed satans—. There is no doubt about the heresy of this lying Qadiani.....He is totally an heretic and an apostate...He is a very big Dajjal...He is beyond the pale of Islam and an innovator and a transgressor. He is an infidel and a wrong-door...Worst of the creatures and an enemy of God....Whoso doubted about his heresy would be heretic alike...He is an infidel, nay, the chief of them...He is more astray than the Satan who is making fun of him...He should not be buried in a Muslim graveyard. This Qadiani innovator is the apostate, a strange heretic and a peerless hypocrite . He is an enemy of Prophets and God is his enemy...He is not the like of the Messiah but he is certainly the like of Aswad Ansi and Musailmah Kazab...The devil is riding him and making him chatter in this manner...Whoso believes like the Qadiani is rejected of God....The Mirza of Qadian is a Dajjal and a misleading fellow: he is in fact the Big chief of Dajjals".

(Fatwa Ulama-i-Hind and Arab)

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"Their wives are no more lawful to them. Whoso wishes can marry them". (Fatwa Ulama-i-Ludhiana)

The Promised Messiah left this invective slinging activity of the Ulema to the retribution of God and addressed himself resolutely to his work, giving satisfactory rejoinders to critics and dissipating all their doubts with the text of the Quran, of the Ahadis and views of the early elite and historical evidence and with his God-given wisdom and in the light of earlier scriptures. He did not confine his activity to a bare defensive. He subjected the enemy stronghold to heavy bombardment with

posters, pamphlets and books, with the result that the aggressive foe had to beat retreat and give up many strong points. In this battle, he felt cut to the quick in one respect—the slander that he was an enemy of God, of Islam and of the Prophet. It hurt him deeply and made his soul grieve, for it was a sheer travesty of truth to declare him a traitorous enemy of the one for whose sake he had taken up all this burdensome duty. It was like accusing a lover of treachery to his beloved. He says in this regard :

> "They call me heretic, Dajjal and innovator. These are strange names that I have earned on account of grieving for the Ummah. My cherished Ahmad. I swear by thy face, for thy sake alone did I take up this burden."

His First Journey

In order to convey his message in unequivocal terms and to counter this criticism and at the same time to enlighten public mind the Promised Messiah undertook a number of journeys during the initial period of his claim. First he stayed in Ludhiana for a long time, next he visited Delhi and remained there for a considerable period. He went next to Patiala, Amritsar, Lahore, Sialkot and Jullundhur where he delivered the message and brought home to the people its great import. But the fury of the storm did not abate in any manner. As a result of this public feeling was in fact further inflamed. But these journeys were not undertaken in vain ; they proved of great benefit. The voice of the Promised Messiah echoed far and near and the people got well-acquainted with the nature and genesis of his claim.

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A discerning mind cannot help to observe a pleasing feature that in the whole of this blind storm of opposition stands out. As soon as the Promised Messiah advanced his claims to the office of the Messiah and the Mahdi, all kinds of accusations were levelled against him. He was called an enemy of God and of His Prophet, an innovator in faith, a creator of

mischief in Islam, an impostor against God, a trespasser against the rights of mankind. Similar accusations of different kinds and differently worded were coined in his denunciation till voices engaged in howling him down became hoarse and pens employed in denigrating him became blunt and after he announced his claim all human drawbacks were attributed to him, but as against this, there is not the single instance of a Muslim or a Hindu or a Sikh or a Christian or any other attributing anything derogatory to him or finding any fault with his life prior to his claims. On the contrary there is a unanimous verdict of all those who were acquainted with him in his early life, Muslims, Hindus, Sikhs and others, that they found him pious, honest, virtuous, truthful and God-fearing, in his childhood, in his youth and in his middle age. One has not to go far to seek a corroborative evidence. His bitterest enemy Maulvi Muhammad Hussain Batalvi who went to extreme in opposition to him ascribing to him every vice and calling him all the hurting names, liar, impostor, dishonest, irreligious, cunning and crook—has nothing but high praise for his pre-claim life. I have seen the letters that he addressed to the Promised Messiah after he had claimed his heavenly offices and I found that Maulvi Muhammad Hussain could not point out any fault in the Promised Messiah's past life.

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The criticism that follows the claim, obviously falls far short of its target and in the eyes of discerning persons it has no weight as it is motivated by hostility. The Promised Messiah pointing it out, challenged his opponents to find fault with his character and integrity and his religiousness and to cite a single instance of falsehood, dishonesty or one misdeed during the whole of his early career. None had the courage to come forward. It was however unfortunate that his audience were little impressed by this type of argumentation. All they saw was that he had made a claim agaist a popular and widely-held belief among Muslims and that the 'holy body' of ulema were at one in declaring him heretic and impious. They observed and yet

kept their eyes closed. They heard and yet their ears were sealed up. The opposition became intense. The storm gathered momentum as clouds grew darker on the horizon.

Early Debates

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One immediate result of this growing opposition was that the Promised Messiah had to take part in a number of controversies within the first few years following the claim. In 1891 he had an argument with Maulvi Muhammad Hussain Batalvi at Ludhiana. (Vide Al-Haq, Ludhiana). Soon after another debate, arranged to be held between him and Maulvi Nazir Hussain of Ahl-i-Hadith at Delhi Mosque amidst great tumult, had to be called off. During the same year he had a debate with Maulvi Muhammad Bashir of Bohpal at Delhi. (Vide Al-Haq Delhi). Another argument took place between the Promised Messiah and Maulvi Abdul Hakeem of Kallanaur in 1892 at Lahore. (Vide Ishtihar dated Feb. 3, 1892). These debates and arguments proved however of no benefit to the opposition. On the contrary, as it generally happens, the spirit of controversy generated great heat and the opponents of the Promised Messiah further intensified their opposition. Another argument took place at Amritsar between him and Abdullah Athem, a Christian, on Islam Versus Christianity. It ended in further accentuation of opposition and bigotry. The debates had one positive advantage of great benefit. The contributions of the Promised Messiah which were reduced into writing (he was wont to hand out written papers during the debates) made an invaluable collection of original literature on Islam and Ahmadiyya Movement and remain to this day a source of inestimable worth.

A Test of Christian's Faith

During the course of the debate at Amritsar, an interesting episode took place which deserves to be noted here. The advocate of Christianity collected a number of the blind and maimed and as he was about to read his paper on his turn,

he produced the blind and the maimed and called upon the Promised Messiah, since he claimed to be the like of Jesus, to cure them with the touch of his hand, as Jesus is reported in the New Testament, to have done. There was a general laughter. Even some of the Ahmadies present there were a bit upset as they thought that in academic terms an answer could be found but the physical fact was there that the enemy had some cause for laughter. The Promised Messiah however sat unperturbed. When his turn came, he said that personally speakhe did not share the Christians' view of the Messiah's miracles, and did not agree with their construction of them and nor would he claim that he could cure, on his own, anyone he touched and that therefore he could not be called upon to perform what was against his own belief. He agreed however that the New Testament had testified that Jesus told his followers that if they had faith even as much as that of an atom's weight they could possess the treasures of nature and they could move mountains and that there could be nothing impossible for them. (Vide Matt. Ch. 17, Luke Ch. 17). Addressing the Christians present on the occasion he said he believed all of them had true faith in Jesus and that their faith would certainly be greater than a mustard seed. He was obliged that they had saved him from the trouble of collecting the sick. "Now here is the gift you prepared. Cure them with the touch of your hands and thus prove your faith." According to those present in the meeting, the retort of the Promised Messiah stunned the Christians and in great consternation they started removing the sick from the scene. What they believed to be a matter of their victory became the cause of their discomfiture, the tables were so turned against them. (Vide Jang Muqaddas and Seerat Mahdi).

In short during the early years of his mission he had to take part in many controversies. In each of these debates he won the argument by the grace of God.

New Dialectis

During the course of these debates, the Promised Messiah advocated two golden principles to decide inter-Islamic as well as inter-religious controversies—these represented a revolution in religious dialectics. In order to settle inter-Islamic differences, he proposed to give the Holy Quran top priority as the source of reference in preference to the Hadith and the findings of the Imams. It put an end to the rotten dialectics that had been long the bane of Inter-Islamic polemics consigning the Quran to oblivion as against Ahadith and findings of Imams which every sect chose according to its particular belief to rule out the Holy Quran. By cogent arguments he established that the Holy Quran was the source-book on which rested the foundations of Islam and Ahadith held an auxiliary status of a secondary importance as a subservient body. He further argued on this basis that a hadis or the finding of an Imam should be disregarded as something anti-Islamic if it clashed with the Quran. (Vide Al-Haq, Ludhiana). Elaborating the point he observed that in discarding an hadith accordingly, we would not be rejecting a word of the Holy Prophet (peace and blessings of Allah be on him) but that we would be rejecting a statement falsely attributed to the Holy Prophet (peace and blessings of Allah be on him). He further elaborately distinguished between Sunnah and Hadith which he termed as distinct one from the other, the former being the practice of the Holy Prophet (peace and blessings of Allah be on him) which grew with the Holy Quran and filtered from the companions and their associates down to the coming generations and the latter (ahadith) was the word of the Holy Prophet (peace and blessings of Allah be on him) collected some two hundred years after his death from the bosoms of diverse people. His finding was that Islam was founded on the Holy Quran and the Sunnah mainly and that hadith held an auxiliary status. This subtle definition changed the entire shape of Islamic dialectics. It is a matter for gratification that non-Ahmadi Muslims are slowly drawing close to this point. It is

true that they do not acknowledge their indebtedness to the Promised Messiah—In fact many of them have no idea of this change in outlook but those who know the facts are well aware of the source of this modified attitude. The coming generation will however realise this after an unbiased study and the truth will dawn on everybody that the change was due solely to the teachings of the Ahmadiyya Movement.

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In order to settle inter-religious controversies the Promised Messiah proposed that advocate of a religion should quote the claim and supporting evidence from its scripture, so that, at least in principle, it could be shown that the followers were not advancing a religious view different from the original idea of its founder. As an instance he cited the case of Jesus, saying that his claim to Divinity would not be entertained until the Christians quoted the text of the New Testament together with the supporting evidence their scripture advanced. He observed that the bane of contemporary religious controversies was the tendency to attribute to Holy Books of different faiths claims and ideas which were originally not theirs but had been coined by the followers and advocates of those faiths and that as a result religions had become totally disfigured. With a forceful challenge, he claimed that originally Jesus of Nazareth (peace be on him) had taught faith in the Unity of God and in his own prophetic status but his followers gave his teachings a twist and a turn and added up a lot so that it came to have a totally different shape with doctrines of trinity and vicarious atonement as its polytheistic features. (Vide Jang Muqaddus). Similarly, he said, original Vedic teachings had no trace of the theories of co-existence of soul and matter with the Divine but that later generations ascribed these ideas to the Hindu Scriptures.

If the principle that every Holy Book should make its own claim and advocate it in its own words, were accepted the true picture of the original shape of every religion will be before everybody in its true colours. When he invited the Chris-

tians to this method of approach during the course of the debate at Amritsar, they were non-plussed. But the result was in no way different from that usually follows at the end of religious argument. They closed their eyes to truth fearing lest they should lose prestige.

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Quran, A Treasure of Unlimited Knowledge

At this time, the Promised Messiah observed that it was a dangerous view current among the Muslims of his day that the knowledge of the Holy Quran had been exhausted by the earlier generations and whatever our virtuous predecessors had said in their commentaries represented the last word. He claimed that God had revealed to him that as this physical world yielded new material treasures in every age so the spiritual Universe of the Holy Quran yielded spiritual treasures according to the requirements of each age and that there was no limit to its inexhaustible wealth and notwithstanding the fact that the law had been made perfect, the development and growth of Quranic knowledge would continue and that this feature of the Holy Quran constituted its great miracle.

In this connection the Promised Messiah claimed that since God had appointed him to serve the Holy Quran, he had been granted the ability to reveal the beauties and excellencies of the Holy Book according to the fresh requirements of the modern age that none had been granted among his contemporaries and that no one had propounded among the predecessors. He challenged any rival to try his luck in the field of Quranic exegesis and declared repeatedly that none would dare take up his challenge. None had the courage to come forward. He invited advocates of other faiths to expound the excellencies and subtle charms of their respective scriptures as against the pearls of wisdom and spiritual truths of the Holy Quran he took up to propound, to enable an appraisal of the value of each scripture and of the truthfulness of each party. No one picked up the gauntlet.

His challenge was not confined to a mere verbal claim. He gave practical proofs of what he said. Though none of the critics came forward to cross swords with him in the field of exegetics, the Promised Messiah wrote many works on the subject, propounding many verses of the Holy Quran with such excellence as was to be found in no other work. His explications presented the beauty and perfection of the Holy Quran in the full glory of open day-light.

During this period, he published his monumental work "Ayina-e-Kamalat-e-Islam" which broke new ground in the exegesis of the Holy Quran and stands by itself in respect of the placidity of style and the originality of thought. It is in truth a mirror which shows the comely face of Islam, the stages in spiritual journey, the nature of angels and their functions, the Holy Spirit and the philosophy underlying it, the nature of miracles, the actions of heavenly bodies and many other subjects in the context of Quranic verses, in an incomparably attractive manner, setting at rest all doubts and slaking the thirst of the ardent seeker after truth.

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A part of the book is written in Arabic—his first essay in the language. He wrote it at the instance of some friends for the benefit of the Arabic-knowing public. According to the statement of a friend that when it was proposed that he write it in Arabic, the Promised Messiah was very hesitant fearing lest he should not be able to do it well since he was under the impression that he was not so well up in Arabic. But, when he took it up, God granted him the power to accomplish it. The language and the diction he produced, had such eloquence and elegance that an Arab was so full of praises that he wrote to the Promised Messiah he was so much excited on reading it that he wished to hasten to Qadian all the way dancing on his head.

First Annual Gathering

In order to keep the threads of events together in one

string, I have left off in the midst the mention of the incipience of the Community's annual gatherings. It is perhaps known to most people that the Ahmadiyya Community holds an annual general meeting in Qadian* during the last week of December. This began in the year 1891 when 175 members attended the function but it was formally inaugurated in 1892 when 1327 members participated. The function has continued to be held every year since except once or twice. Participants have continued increasing every year and during the recent years their number has exceeded one lakh. They come from all parts of Pakistan and from many other countries. The annual gathering is a good index to the numerical growth of the Community. The meeting has been greatly instrumental in promoting the Community's propaganda appeal, in moulding the out-look and behaviour-pattern of the Ahmadis and in inculcating a sense of discipline and of membership-responsibility among them. The gathering is attended by a large number of non-Ahmadi Muslims and non-Muslims.

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Hospitality of the Promised Messiah

It will not be out of place to make here a passing reference to the high sence of hospitality of the Promised Messiah. Those who took part in the annual gatherings or visited Qadian on other occasions, whether they were Ahmadis or non-Ahmadis enjoyed his hospitality in an unstinted measure. He looked to their comfort personally, supervising all the arrangements for their convenience. He was very informal and free in his manner meeting every guest as he would his own kith and kin and felt genuine pleasure in entertaining them. Those who visited Qadian in the early days say that the Promised Messiah would receive the visitor with an open and smiling countenance, shake hands with him, enquire about his health and welfare and offer him seat with great deference. In summer he would serve the

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*Now both in Qadian as well as in Rabwah.

guest with cold drinks and in winter with tea, would arrange for his lodging and would personally give necessary instrucions about his meals. An old companion of the Promised Messiah, a man of poor means, stated to me that when he first visited Qadian one summer, the Promised Messiah met him with great warmth of feeling and prepared sherbat for him with his own hands and called the guest House Manager to see to his comfort and repeatedly requested him to ask for whatever he needed without hesitation and without ceremony. He again visited Qadian once in the cource of a winter. He had retired in his room after prayers and meals and it was fairly late in the night when he heard some one knocking lightly at his door. When he opened the door he found to his amazement the Promised Messiah standing before him with a lantern in one hand and a cup of milk in the other. Seeing him the Promised Messiah said with a smile, "Someone sent us milk and it occurred to me that you might be in the habit of taking milk before retiring so I brought a glass for you". This companion told me that he felt very small at the moment and on the other hand the Promised Messiah repeatedly apologised to him for disturbing him at that late hour.

This incident speaks volumes for the Promised Messiah's sense of hospitality.

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Three Basic Prophecies

Opposition to the Promised Messiah was at its height at this time. From all corners there was a loud demand for signs. Christians, Hindus and fellow-Muslims had all taken to the battle-field against him and demanded in the name of truth and in the name of Islam and in the light of his own claim, a sign, a miracle. Thereupon he made three prophecies at short intervals, one after the other, in respect of all three parties assigning them as signs of God in respect of these three groups.

The prophecy concerning the Muslim group related to Mirza Ahmad Beg of Hoshiarpur. It was made in 1888 but it

had to be operative in 1892. Mirza Ahmad Beg was a relation of the Promised Messiah (peace be on him) and a worldly-type of the most materialistic mind and was totally indifferent to religious duties. He was like his other relations importunate in his demands for a sign from the Promised Messiah. It so happened that at that period of time Ahmad Beg approached the Promised Messiah with the request that he should forego in favour of his son a certain property that he was to inherit in his succession right to a relative who had been irretraceable for quite a long time and was believed to have died. As was his wont, the Promised Messiah sought Divine guidance in the matter through prayer. He was commanded to request of Ahmad Beg hand of his eldest daughter in marriage to him. Should Ahmad Beg agree, his folks will be granted from God a sign of mercy. In the event of refusal they would incur Divine wrath. In a manner of speaking this proposal became a test like the she-camel of Prophet Hud (peace be on him). The prophecy was of a composite nature; it had two ascepts. One was that of mercy which was bound up with the acceptance of the proposal and the other was that of warning which was about the retribution that was to follow refusal. The Promised Messiah made it clear that personally he was not in the least interested in the proposal and that the prophecy's ultimate objective was not the relationship tie but the manifestation of a sign and the proposal's acceptance was merely a pre-requisite. In the event of their refusal, the term of Mirza Ahmad Beg's life was assigned at three years and that of his son-in-law two years and a half which they wouldn't outlive said the Promised Messiah (peace be on him).

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It is a matter of deep regret that these people rejected the sign of mercy and in the beginning of 1892 Ahmed Beg gave away his daughter in marriage to one Sultan Muhammad Beg. Thus he stood up against God and came within the purview of the retributive promise of the prophecy. Hardly six months had elapsed when Mirza Ahmed Beg died of typhoid in

September 1892. The whole family was plunged in deep glcom of mourning. This sudden tragedy struck terror in the hearts of all the bereaved and some of them sent letters to the Promised Messiah coached in terms of humility and marked respect. Mirza Sultan Muhammad Beg adopted an attitude of deference and respectfullness and in spite of pressure from instigato·s never uttered a single word of disrespect. The merciful God as is His eternal way wrote off the rest of the Promised retribution on account of this change as was foretold in another Divine revelation that the misfort·ne would be averted on their repentance following the initial doze of punishment· The short-sighted critics however cried hoarse in opposition holding that since Mirza Sultan Muhammad Beg had not died and the girl had not been given away in marriage to the Promised Messiah, therefore the prophecy had not been fulfilled. This storm of criticism was yet another feature that had appeared in terms of another revelation relevant to the main prophecy which foretold that after the death of Mirza Ahmad Beg many dogs would continue barking, in other words there will remain an aspect of the Prophecy which would give occasion to critics to find fault but would be like the barking of dogs.

It came true as foretold.

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The prophecy that related to Christians was about Mr. Abdullah Athem who was a fanatic and led the Christians camp in the argument the Christians had with the Promised Messiah at Amritsar in 1893. When the Christian spokesman had recourse to mockery during the course of the debate, the Promised Messiah declared in his last paper on June 5 that God had told him on the preceding night that the party persisting in falsehood in the course of the debate and putting up a frail mortal as God as against the True Lord would be sentenced to hell in 15 months if he did not recant and pointedly referring to Mr. Atham he said that he had caused a grave insult to the Holy Prophet (peace and blessings of God be on him) by calling him anti-Christ in his book 'Inside the Bible".

When Mr. Atham heard this prediction he was terror-stricken and placing his hands on his ears denied that he had called the Holy Prophet (peace and blessings of Allah be on him) anti-Christ. He was in such a state at that time that he could not stand up and had to be supported when he rose to leave. Hence, forewarned, Mr. Atham gave up writing or uttering a word against Islam and passed the subsequent period of 15 months in terrible consternation and would on occasions weep in his loneliness and was constantly on the move, in a state of panic, from town to town. The Christians were so much alarmed that they feared lest he should make some statement derogatory to them in his panic-striken condition. According to some reports it appears that during the closing days of the term they kept him drunk most of the time and would not let any stranger see him. In short Mr. Atham showed through his miserable state that he was overawed at heart by the over-powering truth of Islam and the prophecy of the Promised Messiah had upset him so much that he abandoned all opposition and impertinence which characterised his conduct during the course of the Amritsar debate. Thereupon Allah informed the Promised Messiah "God has taken note of the grief and fear of Atham." It clearly meant that Mr. Atham would be granted the benefit of the words of the prophecy threatening punishment "should he not desist". It happened accordingly— God's mercy replaced His anger and Atham was saved from the hell-pit of death at that time.

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But instead of profiting by it, the Christians made a great fuss and claimed that the prophecy had not come true as Atham did not die within the time spescified. The Promised Messiah (peace be on him) in a rejoinder, issued in the form of a poster, said, that the prophecy was conditional and that Atham had proved by the manner of his behaviour that under the awe of the prophecy, he had not repeated his earlier stand. He further said that should there be any doubt about it in the mind of anybody the remedy was there and an easy one; that Mr.

Atham should solemnly affirm that during the period of the term he was not overawed by Islam and that the attitude of his mind about Islam and Christianity remained the same during that period as it had been before that. The Promised Messiah undertook to give Rupees Four thousand to Atham as reward and agreed to accept the verdict of impostor for himself and ended it up with the warning that if Mr. Atham made a solemn affirmation to that effect God would destroy him within the course of twelve months and that there will be no warding of this doom and that it will operate as an inevitable doom In spite of numerous promptings Mr. Atham could not be persuaded to make a solemn affirmation to that effect. But since Atham had tried to hoodwink truth, he died in 1896 within seven months after the issue of the last poster by the Promised Messiah on the subject.

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The third prophecy concerned pandit Lekh Ram, a well-known leader of the Arya Hindus. He was a bitter enemy of Islam and had a nasty tongue constantly employed in casting caustic aspersions on the Holy Prophet of Islam (peace and blessings of Allah be on him) and persisted in his demand of a sign from the Promised Messiah (peace be on him). At last the Promised Messiah prayed to God soliciting a sign that should manifest the truth of Islam and carry retribution for the untruthful party. On 20th February 1893, he announced on the authority of a Divine revelation that Pandit Lekh Ram would be severely punished within a period of six year of his invective. He reinforced his pronouncement with the declaration that if in this period of six years Pandit Lakh Ram was not afflicted with a visitation that was extraordinary in its infliction of pain, having features of Divine awesomeness, then it may be taken that he (the Promised Messiah) was not from God.

He was also inspired in the following words in respect of Pandit Lekh Ram's fate; "Beware O foolish and misled enemy, fear the cutting sword of Muhammad." The Promised Messiah again prayed to God and was told that Lekh Ram's death

would take place next day to an I'd Fastival. He was further informed through a dream that a fierce and powerful angel had been appointed to execute the death of Lekh Ram. As against this Pandit Lekh Ram declared that the Promised Messiah was an impostor and that he would come to grief within a period of three years and would be totally annihilated.

This spiritual duel was announced in a forceful manner with great solemnity. Public attention was now focussed on the two famous leaders anxiously concerned about what the hidden hand of fate would reveal. At last the three years term fixed by Pandit Lekh Ram expired without any event. But during the fifth year of the time limit fixed by the Promised Messiah, Pandit Lekh Ram was slain by an unknown person who despatched him with a knife on the day next to I'd Festival. The prophecy made by the Promised Messiah was fulfilled in all its glory. The murderer could not be traced in spite of every effort. The Arya Smajists left no stone unturned to get the Promised Messiah involved and reported accordingly to the police. His house was searched but enquiry showed there was nothing to implicate him and their suspicions were ill founded. The Promised Messiah solemnly affirmed that he knew nothing about the murderer's identity nor the motive of the murder nor the manner in which murder took place. All that he knew was that it was that it was the hand of God that had done the job. He said that the murderer was a hidden instrument of God whether he was a man or an angel and that he knew nothing about him personally. He also said that he was glad that God's word came true and Islam won a great victory but as a human being he felt sorry at the untimely death of Pandit Lekh Ram and at the bereavement of his relations.

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(To be continued)

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An Interview with A Muslim Missionary

The following is the text of the interview with W.O.N.E. News, broadcast at their Radio Station. First brother Abdul Qadeer (an American born muslim) recited in a loud but charming voice, the Azan (call to prayer) as follows :

الله اكبر الله اكبر - الله اكبر الله اكبر - اشهد ان لا اله الا الله

اشهد ان لا اله الا الله - اشهد ان محمد الرسول الله اشهد ان محمد

الرسول الله - حيى على الصلوة حيى على الصلوة - حيى على

الفلاح حيى على الفلاح - الله اكبر الله اكبر - لا اله الا الله-

While the Azan was in progress, the Radio representative said ;

Could this be Karachi, Tangiers or may be Sanaa in Yemen. Fa..tastic to think, it might be Dayton, OHIO, but it is. This Muslim call to prayer which has echoed throughout the world for centuries is voiced here in Dayton at the house of the Dayton Mosque of the Ahmadiyya Movement in Islam—one of the three authentic branches of the Muslim religion. The Muazzin, the Crier to the call to prayer is an elderly Negro gentleman—one of the 200 Daytonians who visited at one time or another the Mosque at 637 Randolph Street, the building complete with minarets and turrets, located not far from the McCall corporation. W.O.N.E. News was there, early in the week and we talked with Abdul Hamid the spiritual leader of the Mosque. Hamid was sent here by the particular branch of Al-Islam to which he belongs. We started the interview in his office just off the elegently carpetted main room of the Mosque outside of which a number of pairs of shoes were neatly placed and we also started against the background of the call to prayers. (Again the Azan is being heard). We asked Hamid

just how a Mosque complete with minarets and turrets as if it had been transported from the East came to be on Dayton's West Side.

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Hamid : In 1953, Brother Wali Kareem, one of our local members, dedicated a plot of land on which a basement was built. In 1963, I was detailed by the Ahmadiyya Movement in Islam, Rabwah, West Pakistan to work here as a Missionary. I arrived here on May 17, 1963. This was my planning to complete the building of the Mosque. Although I have a very small number of people around me, yet I must say that this was a miracle. God knows how He helped me and I was able to build this Mosque starting in March 1965. It was finished by September the same year. The Mosque was built by the donations of the local members. Although members of the different Missions in America also donated, mostly donations came from the local members.

Radio Rep. How many members have you here ?

Hamid Although I have two hundred members, men, women and children, yet regular members are only, ten twelve, fifteen.*

Radio Rep. Are there many Muslims in the Mid West ?

Hamid What do you mean by the Mid West ?

Radio Rep. In this area. In this section of the country OHIO, INDIANA.

Hamid Not very many. I don't think so.

Radio Rep. Are there many in America—in the United States ?

Hamid Well, according to the Almanac, there are about 36,000 Muslims in the North America.

Radio Rep. What is the Ahmadiyya Movement in Islam, if I pronounce it right ?

Hamid Ahmadiyya Movement in Islam was founded by

*NOTE : *The interview was broadcast about ten years ago. Since then membership has considerably increased.*

Hazrat Mirza Ghulam Ahmad of Qadian, India. He was born in 1835 A.D. and died in 1908 A.D. He claimed to be the Promised Messiah. There was a prophecy both in Muslim and Christian Scriptures that Jesus would come again. When Ahmad was forty years old, God revealed to him, just as He had revealed to Hazrat Muhammad, Moses and other prophets, that he was the Messiah, Jesus son of Mary. This question needs elaboration. How can he be Jesus son of Mary, when he had different parentage from Jesus? The answer is that a similar prophecy existed before. It was written in the Malachi Prophet's Book that Elijah would descend from heaven or come again. A question was put to Jesus in his first advent, as to why Elijah or Elias had not come. He replied, that Elias had come already. He referred to John the Baptist who had different parentage from Elijah. Thus whenever there is a prophecy about some prophet coming again, it means that somebody in his power and spirit would come. The prophecy regarding the second advent of Jesus was likewise fulfilled in the person of Hazrat Ahmad who came in the power and spirit of Jesus.

Radio Rep. Now I should imagine most people who do not know very much about Islam have the idea that they are all the same but actually I believe there are three movements. Are they not? Three large Movements in Islam?

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Hamid Well, you can say so, but large movements are two. One is Shiaite and the other is Sunnite. We, Ahmadiyya Movement, have come only recently in the picture. As a matter of fact, as I have told you, this is the fulfilment of the prophecy of the Holy Prophet and Jesus Christ. The prophecy was

that Jesus would come again. Now we are organizing our movement and slowly and gradually it is going up and up until such time that all the Muslims and Christians will join this movement..... This is the prophecy of God.

Radio Rep. How does your movement fit into Dayton? Is it anti-Christian? Can you subsist alongside of Christians or what is your attitude towards Christians?

Hamid As a matter of fact we believe in all the Prophets of the Old Testament as well as Jesus Christ. We rather uphold the respect and honour of Jesus Christ by saying that he did not die on the Cross. It was the plot of the Jews to put him on the Cross to prove that he was an impostor because it was written in the Old Testament that he who is hanged is accursed of God. According to Holy Quran he was saved. God protected him in the same manner as He did Noah, Abraham, Moses and other prophets. So we believe that Jesus was a true Messenger of God, the last prophet in the Israelite Dispensation. We have very great respect for Him and Mary. He was born of virgin Mary. We also believe like that. We have very great respect for Virgin Mary, John the Baptist and Jesus Christ. But we blieve that this Trinity business and the atonement and all other things are not of Christ's teaching. Jesus Christ never liked to be worshipped or be equal to God. He said: 'Why callest thou me good? There is none good but one that is God'. We have come to teach Christians. We are not anti Christians; mind you; we are not anti Jews. We are the true followers of Moses; We are true followers of Jesus. We are true Muslims. We believe that whenever there is darkness, spiritual light will come. But how can we say that Jesus Christ

was an impostor. No Sir. He was a true Prophet of God. We have a very great respect for him. We have to restore all those teachings which Jesus Christ gave to the world. What are those teachings? To believe in the commandments of God. Now according to us, it is St. Paul who side-tracked the Christians. He did not see Jesus Christ...It is he who says: 'Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on tree.' Now this was St. Paul's teachings, not Jesus Christ's. Jesus Christ says, 'Think not that I am come to destroy the law or the prophets I am not come to destroy, but to fulfil'. So you can well imagine, are we anti-Christians? No Sir. We have very great respect for Christians. We have very great respect for Jews, because they are the people of the Book, and they have been respected in our Holy Quran too.

Radio Rep. So then, are the basic rules of your religion the same as those of Christianity?

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Hamid True, basically, there should not be any difference, because the source in the same, that is God. God sent Abraham, Noah, Moses, Jesus, John the Baptist. So the teachings must be the same. But when the people come in, they try to alter the teachings. They put in their own way of thinking. For instance, Jesus says, 'I am not sent but unto the lost sheep of the house of Israel'. Now in St. Mark you will find that the Christians have altered these teachings. The verses 9 to 20 of St. Mark Chapter 16, were subsequently added. Every historian of the Bible agrees to this. One of these added verses, is: 'Go ye into all the world, and preach the gospel to every creature'. (Mark 16: 15). Jesus Christ did not

come for all the nations. He says : 'I am not sent but unto the lost sheep of the house of Israel'. So Moses and other prophets including Jesus Christ came to Israelities only. Holy Prophet Muhammad (peace and blessings of God be upon him) came to the whole world. And in the Old Testament even the name of the Holy Prophet Muhammad is given. Well, Moses had prophesied that a 'prophet like unto him' would be raised from among the brethern of Israelities. So we believe, that 'that prophet' was the Holy Prophet Muhammad. He was like unto Moses, because he also brought with him a Book of Law, and Moses also brought a book of law with him. Holy Prophet Muhammad came from Ishmaelities who were the brethern of Israelites. Now the name Muhammad, you will find in Song of Songs of Solomon Chapter 5 verse 16. 'Altogether lovely' is the translation of the word Muhammad.

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Radio Rep. What about this phrase ? I don't think, I will be able to pronounce it right, but it goes like this, 'There is but One God and He is Allah, 'La ilaha Illallah'. You know that. What is the origin of that ?

Hamid This is our basic article of Faith. La ilaha Illallah Muhammadur Rasulullah'. There is none worthy of worship except Allah., Muhammad is His Prophet'. Now Allah in Arabic is the personal name of the God Who has created the whole world. He was called Yahowa, or Jehova in the Old Testament but it is also written that prior to Moses God was called by the name 'God Almighty' and was not called by Jehova or Yahowa. Likewise when Muhammad came, He began to call God by the name Allah. Allah is an Arabic word. So there is no difference.

Radio Rep. Now does not 'Al' means the 'The' and 'Ilah' means 'God' and the word Allah means 'The God' ?

Hamid No, Allah is the personal name of God. In Arabic language, the word, Allah is not used for anyone except God. But ' Ilah ' means, 'one who is being worshipped' ' La ' means ' no ', or there is none'. 'Ilah' means 'worthy of worship'. 'Illa' means 'except'. 'Allah' means 'God'. There is none worthy of worship except God and Muhammad is His Prophet. Now this is added because people made a mistake before. Instead of worshipping God, they worshipped Jesus Christ. So this article of Faith has come in, so that we should not begin to worship Muhammad, who according to our beliefs was greater than Jesus Christ. But we do not worship Muhammad.

Radio Rep. Why should a person be a Muslim ? What does he need to do. What will it give him ? The Christians have goods reasons for people being Christians. They will go to heaven. They will lead good lives and be rewarded. What about the Muslims ? Why should somebody be a Muslim ?

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Hamid Well, he who does not believe in the Holy Prophet, does not believe in Jesus Christ or for that matter in any other prophet. So anyone who wants to attain nearness of God must become Muslim because Jesus Christ had prophesied about the coming of the Holy Prophet. Also Moses had prophesied about his coming. If you turn the Gospel by John, chapter I verse 20, you will find that John the Baptist was asked three questions by Jews 'Are you Messiah ?' The second question was, 'Are you Elijah' and the third question was, 'Are you that Prophet'. This means that at that time there were three prophets who were being awaited by Jews. So Jesus was the Messiah and the prophecy regarding the second coming of Elijah was fulfilled in the person of John the Baptist. Then who is 'that prophet' ?

'That Prophet' was the Holy Prophet Muhammad. So it is essential that every Christian and every Jew must believe in him, if they want to attain nearness to their Lord. If Moses had come today, they would have rejected him. If Jesus had come today, they would have rejected him also. So this was a test of Jews and Christian. If they are the true believers of Moses and of Jesus Christ, then let them believe in the Holy Prophet Muhammad who has come to represent Moses and Jesus.

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Radio Rep. So all the Christians who do not profess belief in Muhammad are going to hell? Is it right?

Hamid Lat me clarify this. To send someone to the hell or to the heaven, is entirely in the hands of God, because he knows the hearts. If a person has not been propagated on Islam and its teachings have not reached him he honestly believes in the Christian religion, God may send him to heaven. Who knows?

Radio Rep. Can you describe the Muslim heaven. I think probably most of us in the West have the image of the dancing girls and fountains and fruit trees. What about it?

Hamid No, we believe that we are in the physical world today. The physical world means the functioning of body and, spirit. In the spiritual world, there will be no body, only the spirit will function. The heaven means that all the needs of your spirit will be given to you. A man has been created for the love of God. So as soon as a person has that desire fulfilled, he is considered to be in heaven. In other words, the real heaven is to be in communion with God. A true lover, does not need dancing or singing. He wants his beloved. So we believe that in the spiritual world, there is no such thing as

dancing or eating or drinking because those will be no body. It will be spiritual sort of thing. Some spiritual joys which cannot be described will be given to those who will go to heaven. The Holy Prophet says: 'Heaven is something which no eyes have seen, no ears have heard of and no hearts have perceived'. It is something which will give pleasure to your soul and satisfaction to your mind. Really speaking to be in heaven means that one will be in communion with God. To be away from God is hell as in that case one has not achieved his objective.

Radio Rep. Does Islam fit into Western Civilization? One has impression and quite rightly that it is mainly an eastern and mid-eastern thing. What about it? Does it fit in with the modern American civilization of the twentieth century?

Hamid Well, Islam has come to change this civilization. This civilization is now finished. If you read? Toynbee and so many other books, you will find that the western civilization is now finished and this is the end of it. Islam has come to introduce its own civilization and I am sure that that is the need of the time. The moral degredation that has come in this country! People are becoming immorals and criminals. So when Islam comes in and majority of people accept Islam, they will find that the answer of all their ills, is found in the Islamic structure. We have come to change the whole set up of the western civilization.

Radio Rep. Well, that will imply that countries which are totally Muslims such as Arabia, Egypt and Pakistan will be completely morals then. In this true?

Hamid No, as a matter of fact in this age they also need reformation. Ahmadiyya Movements stands to reform Muslims and Christians, eastern and western people.

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So the true Islamic picture is that which the Holy Quran presents. For instance, there should be separate sphere of man and women. The co-education and mixing up of sexes have produced so many ills and immoral things. When Islam comes in, complete reformation will take place. Reformation of both Eastern as well as Western world is needed. God has given us assurances through the Promised Messiah that this *will* be done.

Radio Rep. Do you practice the separation of the sexes?

Hamid Sure.

Radio Rep. What about the purdah? Do you practise that?

Hamid Yes, but to a limited extent. Purdah does not mean to confine the women within the four walls of the house. Our womenfolk used to work in the warfare. The Holy Prophet says that the knowledge is essential for both male and female. So here is the future of Islam as the Promised Messiah has foretold:

'O mankind! hearken, this is the prophecy of God Who made the Heavens and the Earth. He will spread this Movement in all the countries and will give it supremacy over all through reason and argument. Remember, no one will descend from heaven. All our opponents who are living at present will die and not one of them will see Jesus, son of Mary, descend from the sky and then their children who survive them will also pass away and none of them will see Jesus, son of Mary, coming down, from the heaven. Then God will create restlessness in their hearts that the day of the Cross had passed away and the world had taken another turn but Jesus, son of Mary, had still not come down from the sky. Then all the wise people will discard this belief and the third century from today will not have completed when all those who had been waiting for Jesus, both Muslims and

Christians will despair of his coming and, there will be only one Faith in the world and one Preceptor. I came only to sow the seed. That seed had been sown by my hand. It will now grow and blossom forth and none dare retard its growth.'

So this is our future.

Radio Rep. What about the colour question ?

Hamid Islam does not believe in any kind of discrimination. The Holy Prophet in his last sermon which is called the farewell sermon raised his hands and said : 'Just as the fingers of the right hand are equal to the fingers of the left so are the human beings. Nobody is greater than the other. All are equal, whatever nationality, whatever colour or creed, all are equal in the eyes of God.

Therefore, we respect and love everybody, to whatever colour or creed one may belong, we have only love for him. We are not against anyone whether he is a black or white or yellow, a whether he is a pagan, a Hindu a jew or a Christian. So whosoever one may be, we are not anti-anybody.

Radio Rep. Not anti-anybody. A very neat paraphrase. One of the mainstays of the Muslim Religion. It echoes the words of the Prophet Muhammad, spoken at what has become known as his farewell pilgrimage at Mecca. "O ye men, hearken unto my words and take ye them to hearts. Know ye that every Muslim is a brother to every other Muslim. Know ye art now one brotherhood. And this holds true of Islam's followers, as Hamid says : 'They are all equal in the eyes of God.' The interesting point is that historically the Prophet of Islam practised what he preached. According to the Muslims view, Abraham's second wife, Hagar was a Negress. Muhammad himself was probably the same skin colour as Jesus the sun tan white, but he married a Negres as

one of his wives. Today his followers are drawn from all colours, black men from Africa, brown men from Malaya, yellow men from China and white men from Turkey and Russia. This according to the experts is one of the reason why Islam is gaining so rapidly converts in Africa, for the Christian church is indelibly fixing the minds of Africans as the white man's church, and much must be done if the Christians are to overcome this point of view. The Muslim call to prayer echoes through much of the under-developed world as well as Dayton, Ohio, with a statement of belief which has carried it across, seas, deserts and mountain ranges : and is still carrying it. It goes like this, you heard it in the beginning of the program : (The listeners are made to listen the recitation of the Azan for the third time. This time the Radio Reporter was translating into English every phrase of the Azan as recited by brother Abdul Qadeer).

الله اكبر الله اكبر	God is Great, God is Great
الله اكبر الله اكبر	God is Great, God is Great
اشهد ان لا اله الا الله	I testify that there is no God but Allah.
اشهد ان لا اله الا الله	I testify that there is no God but Allah.
اشهد ان محمدا الرسول الله	I testify that Muhammad is the Messenger of Allah.
اشهد ان محمد الرسول الله	I testify that Muhammad is the Messenger of Allah.
حيى الى الصلوة	Arise and come to pray.
حيى الى الصلوة	Arise and come to pray.
حيى على الفلاح	Arise and come to success.
حيى على الفلاح	Arise and come to success.
الله اكبر الله اكبر	God is great. God is Great.
لا اله الا الله	There is none worthy of worship except Allah.

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